

## APPENDIX D.

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*(Copied from the original MS. in the British Museum, Nov., 1870.)*

## THE FFREE MASONS ORDERS AND CONSTITUTIONS.

The might of the father of heaven, with the wisdom of the glorious sone through the goodnesse of the holy ghost that be 3 p'sons in one God, and be with us at our begining and give us grace so to gov'ne us in our lyveing, that we may come to his blisse that nev shall have ending.

Good Bretheren and fellowes our purpose is to tell yu how and in wt manr this craft of Masonrie was begun, and afterwards founded by worthy kings and princes and many other wortt men and also to them yt be here we will declare to them the charge that doth belonge to ev'y true Mason to keepe, for in good sooth if yu take heed therunto it is well worthy to be kept, for a worthy trust and a curious scyence, for ther be 7 severall sciences of the wch it is one: vidlt the first is Gram that teacheth a man to speake truly and to write truly: the second is Retoricke that teacheth a man to speake fine and in subtile terme, the third is Logique, that teacheth to diserne truth fro falshood ye fourth is Arethmaticke that teacheth to account and recount all manner of numb's, the fift is called Geometry and it teacheth a man to meat and measure of the earth and other things, wch science is Masonrie the sixt is Musick wch teacheth songe and voice of Tongue or Organs and harpes: the seaventh is called Astrologie, wch teacheth to know the course of sun and moone and other ornams of the heavens, the 7 liberall sciences the wch be all one science, yt is to say Geomaty; thus may a man prove that all the sciences in the world be found by Geomaty for it teacheth to meat and mesure ponder and waight of all manr of earth and there is no man that worketh by any craft but he worketh by some measure and waight, and all Geo: and crafts men and merchants find no other of the 7 sciences and especially plow men and tillers of all manr of ground both corne feilds, vynes plants, sellers of all fruits for grane, nether Astronomy any of all these can find a man one measure or meate wth out Geomaty: wherfore I thinke that science most worthy that findeth all others. How this worthy science was first begun I shall tell yu. Before Noahs flood was a man called Lameth as it is written in the 4th chapt: of Genesis, and this Lameth had 2 wives the one was called Ada and the other Seala and by the 1 wife Ada he begat 2 sones the one was called Jabell and the othr Jubell; and by ye other wife he had one son and a daughter and these foure children found the begining of all crafts in all the world, this Jabell was ye elder sone and he found the craft of Geometry, and he departed flockes of sheepe and lambes in the feild, he first wrought house of stone and tree and it is noted in the chapter aforesd that his Brother Juball found Musick of songs harpe and organs, the brother of Juball found smith's craft as of Iron and steele and their sister found waveing and these children did know that God would take vengeance for sin either by fire or water wherfore they writt the sciences that were found in two pillars of stone that they might be found after the flood the one stone called Marble that canot burne with fire, the other was called Latera, which canot drowne with water, our intent is to tell you truly how and in what man'r these stones were found, where these crafts were written in Greeke. Hermes that was son to Cus and Cas was son to Shem wch was sone to Noah, the same Hermes was afterward called Hermes, the father of wise men; and he found out the 2 pillars of stone where the sciences

were now written and taught them both and at ye making of the tower of Babilon there was the craft of Masonrie first found and made much of, and the King of Babilon wch was called Hembroth or Nembroth was a mason and loved well the craft as it is said of ye Maister of stories, and when the citty of Ninivie and other cittyes of Est Azia should be made, the Kinge of Babilon sent thither sixty masons at the desire of the King of Ninivie his cosen and when they went forth, he gave them charge in this manner, that the should be true and live togather truly and that the should serve the lord truly for there payment; so that he might have worsp for sending them and other charg he gave them; and this was the first tyme that any mason had any charge of craft, moreov' when Abraham and Sarai his wife went into Egypt there were taught the 7 sciences unto the Egyptians and he had a worthy scholler called Euchild and he learned right well and was Mr of all the 7 sciences and it befell in his dayes that the Lords and such of the relme had so many sones that they had begotten, some by there wives and some by Ladyes of the realme (for yt land is a holy land and plenyshed generacon and they had no competent liveing fore there children wherefore they mad much sorrow) and the King of the land made a counsell and a pliamt to know how they might find there children meanes and they could find no good wayes; and caused a cry to be made throughout the realme that if there were any man that could inform him, that he should come to him and be well rewarded and hould himselfe well payed; and after this cry was made came this worthy clarke Euchild and sayd to the King and all his great Lords: if yu will have yr children gov'ned and taught honestly as gentlem; should be under condicon, if yu will graunt me a commission that I may have power to rule them honestly, as these sciences ought to be ruled; and the Kinge with his counsell graunted them and sealed that commission; and then yt worthy doctor tooke the Lords sones and taught them this science of Geomaty in practice to worke Masonrie, all man' of worthy workes that belongeth to building castles all maners of Lords temples and churches with all other buildings and he gave them charge in this maner; first that they should be trve to the King and to the lords they served, and that ye should love well togather and be true one to another, and that they call on another fellowes and not servants or knafes nor other foule names and that they should truly serve there paymt to there Lord that the serve and they should ordaine ye wisest to be Mr of the Lords worke, and neither for love, great liveing, nor riches to get another that hath little cuning to be Mr of the Lords worke whereby he should be evill served or they ashamed and that they should call the gov'nor of the worke Mr of ye worke whilst they worke with him, and many other charges wch are too longe to tell. And to all these chargs he made them swere the grea t oath that men vsed at that tyme, and ordained for ym reasonable paymt that they might live by it honestly and also yt they should come and assemble with others, that he might have counsell iu there crafts, they might worke best to serve there Lord for there profit and worshipp and correct themselves if they had tresspassed.

And thus the craft Geomaty was govne'd there and that worthy Mr gave it the name of Geometry, and it is called Masonrie in this land longe after: it is now amongst us in the countrey of Jerusalem, King David begane the temple of Jerusalem, that is with the templum dei, and same King David loved masons well and cherished them, and gave them good paymt and he gave charge that yu should hereafterwards, and after the decease of King David, Solomon that was son to David p'formed out the temple his father had begun and he sent afterwards masons of diverse lands and gathered them together so that he had fourscore thousand workers of stone and they were named masons and he had three thousand of them wch were ordained maisters and gov'nours: and there was a King in another region that men called Hiram and he loved well King Solomon and gave him timber for his worke, and he had a son yt was named Agnon and he was Mr of Geometry and he was cheife Mr of all his masons, and Mr of all his graving workes and of all other masons that belonged to the temple and this wittnesseth the Bible in libro 2 Sam: capite 5. and this sonne Solomon construed both the charges and maners, that his father had given to Masons, and this was the worthy craft of Masons conserved in the countrey of Jerusalem and in many other Kingdomes glorious craftsmen walking abroad in diverse countries, some because of learneing mor craft and other some to teach there craft; and so it befell yt a curious mason

who was named Nymus Greacus and had bine at the makeing of Solomons temple and came into ffrance and there taught the craft of Masonrie to the man of ffrance that was named Charles Martill he loved well this craft and drew to him this Naymus Greacus and learned of him the craft and took upon him the charge and maners and afterwards by the grace of God he was elected Kinge of ffrance and when he was in his estate he took many masons and made masons there that were non and get them in worke and gave them both charge and maners and good payment wch he had learned of other masons and confirmed them a charter fro 7 to 7 to hold there. And thus came the craft into ffrance; And this season was voyd both of any charge or masonrie until the tyme of St. Albns, and in this time the Kinge of England that was a pagan, and he walled the towne that is now called St. Albons, and in Albons tyme a worthy Knight was cosen stuard to the Kinge and had govint of the realme and alsoe of making the towne walles, and he loved Masons well and cherished them and made there payment right good standing waiges as the realme did require, for he gave them ev'y weeke 3s. 6d. to there double wages, before that tyme through all the land a mason tooke but a Id. a day And next to the tyme yt St. Albones mended it he gat them a charter fro the Kinge and his counsell and gave it the name of Assembly and thereat he was himselfe and made masons and gave them charges as yu shall heare hereater. After the deacase of St. Albones there came greivous warrs into England through nations, for yt good rule of Masonrie was destroyed untill the tyme of Kinge Athestan that was a worthy King in Engl. and he brought the land into good rest and peace againe and he building many great workes of Castles and Abbons and many other buildings and he loved masons very well, and he had a sone that was named Hadrian and he loved Masons much more then his father, for he was full of practice in Geomaty wherefore he drew himselfe to co'mance with masons and to learne of them ye craft and afterwards for love he had to Masons and to the craft that he was made Mason himselfe, and he got of the Kinge his father a charter and a comission to hold ev'y 7 an assemble, where he would within y<sup>e</sup> realme and to correct with themselves statutes and trespasses, if it were done within the craft, and he held himselfe an assembly at Yorke and there he made masons and gave them charge and taught them maners of the masons and comanded that rule to be holden ever after and to them tooke the charter and comission to keepe and ordaine that it should be ruled fro King to Kinge when this assembly was gathered together, he caused a cry to be made yt all Masons both yonge and old that had any writting or understanding bf the charges that were made before in this land or any othr land that they shew them forth and there was some in french, some in greeke some in English and some in other languages and the intent thereof was found and thereof a comanded a booke to be made, how the craft was first found, and made and comanded that they should be read and tould when any Mason should be madde, and to give him his charge, and fro tyme to tyme, untill this day Masonrie hath bine kept in that forme and order, as well as might gov'ne the same and furthermore at diverse assemblies, hath bine put to and added certaine charges more by the best advises of Maisters and fellowes.

#### HERE FOLLOWETH THE WOORTHY AND GODLY OATH OF MASONS.

Every man that is a mason take heed right well of this charge if yu finde yr selfe guiltie of any of these yt ye may amend yu againe, especially yu that are to be charged take good heed yt yu may keepe this charge, for it is a great p'rill for a man to foresweare himselfe on a booke.

- 1.—The first charge is yt yu shalbe a true man to God and ye holy church and that yu use no herisie nor errour by your understanding or teaching of discreet men.
- 2.—Alsoe yu shalbe true liege men to the Kinge without treason or falshood, and yt yu shall know no treason, but that yu amend it if you may, or else warne the kinge or his counsell thereof.
- 3.—Alsoe yu shalbe true one to another, that is to say to ev maister and fellowe of the craft of Masonrie that be Masons allowed and that yu doe to them as yu would they should doe to yu.
- 4.—Alsoe, that ev'y Mason keepe true counsell of Lodge and Chamber and all other counsell that ought to be kept by the way of Masonrie.

- 5.—Alsoe that no Mason be theife in company soe far forth as yu shall know.
- 6.—Alsoe that yu shall be true unto the Lord and Maister that yu serve and truely to see for his profit and advantage.
- 7.—Alsoe that yu doe no uncivility in that house whereby the craft should be stayned,

These be charges in generall wch every Mason should hold both Maisters and fellows.

Now I will rehearse other charges in singular for Maisters and fellowes.

- 1.—That no maister take upon him any Lords worke nor other worke but that he knowe himselfe able and cuninge to p'forme the same, so yt the craft have noe disworshipp but yt the Lord may be served and that truly.
- 2.—Alsoe that noe maister take any worke, but he take reasonable, so yt ye Lord may be truely served with his owne good, and the maister to live honestly and pay his fellowes truly there pay as the manours of the craft doth require.
- 3.—Alsoe that noe maister nor fellowe shall subplant others of their worke, that is to say, if they have taken a worke or stand maister of a Lord's work, yu shall not put him out of it if he be able of cuning to end the worke.
- 4.—Alsoe that noe maister or fellow take any apprentize to be allowed apprentize but for 7 yeares, and that the apprentize be able of his birth and limes as he ought to be.
- 5.—Alsoe that noe maister nor fellow take allowance to be made a mason without the assent of his fellowes, that at the least 5 or 6, and that he that shall be made a mason to be able ov all syres, that is to say, that he be free borne and of good kindred and no bondman and yt he have his right limes as a man ought to have.
- 6.—Alsoe that no Maister put a Lord's man to taske that is used to go to Journey.
- 7.—Alsoe that ev'y mason shall give no pay for his fellowes but as he may deserve, for that he be not deceived by false workmen.
- 8.—Alsoe that no fellowe within the lodge or without answer another ungodly without reasonable cause.
- 9.—Alsoe that noe fellowe slander other falsely behinde his backe to make him loose his good name or his worldly goods.
- 10.—Also ev'y Mason shall preferre his elder to put him to worshippe.
- 11.—Alsoe that noe Mason shall play at Hasarts or any other vnlawful game whereby they may be slandered.
- 12.—Alsoe that no Mason shalbe a comon Rybald in Lecherie to make the craft slandered, and that no fellowe goe into the towne where is a lodge of fellowes without a fellow with him, that may beare him wittnesse that he was in honest company.
- 13.—Alsoe that ev'y Mr and fellow come to the assembly if it be within five miles about him, if he have any warning, and to stand at ye rewarde of Maisters and fellowes.
- 14.—Alsoe that ev'y Maister and fellow if they have trespassed shall stand at the reward of Maisters and fellowes to make them accord (if they may) but if they may not, goe to the comon law.
- 15.—Alsoe that noe Mason make moulds, square or rule to any rough layers.
- 16.—Alsoe that no Mason set noe layes within a lodge or without to have mould stones with one mould of his workeing.
- 17.—Alsoe when the come ov' the countrey to sett them on worke as the maner is (that is to say) if they have mould stones in place he shall set him a fortnight in worke at the least and give him his hyre, and if there be noe stones for him, then refresh him with some money to bring him to the next lodge.
- 18.—Alsoe yu shall and every mason shall serve truely the workes and trvely make an end of ye worke, be it taske or journey if yu may have yr pay as yu ought to have.

tunc unus ex senioribus teneat libru et illi vel ille teneat libru et . . . .

tunc incip. hic jurare sodales.

These charges that we have rehearsed and all others that belongeth to Masonrie yu shall keepe to the uttermost of yr knowledge soe help you God, and by the contents of this booke.

FINIS.